Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. IX.

SIMEON HOWARD, D. D.

This venerable and exemplary minister holds an unquestionable claim to be ranked with the worthies of his day, for "he was a good man and a just." He was the immediate successor of Dr Mayhew, as Pastor of the West Church in Boston, having previously officiated as a religious teacher to a society in Annapolis, Nova Scotia, and as a Tutor in Harvard College. He was ordained in May, 1767; and "for a long course of years," says Dr Eliot in his biography, "diffused his light for the edification of a people, who gave him lively tokens of their affection, and to whom his memory is dear."

As scarcely thirty years have elapsed since Dr Howard's death, there are many yet living, both in his church and in this city, who remember his tall venerable form, and his long ancient staff, that helped to sustain it; the simplicity and gentleness of his manners; the plainness and excellence of his instructions. And they can testify also to the justice and truth, with which his character is portrayed by his successor, the Rev. Dr. Lowell, in a discourse published a few years since, in which he takes a survey of the history of his church.

To know Dr Howard was to respect and love him. His simplicity and godly sincerity, the singleness of his heart, his unaffected humility, his mild and benevolent disposition, the gravity and cheerfulness, which were blended in his deportment, added a feeling of affection to the sentiment of respect, which the qualities of his mind had inspired. He was eminently a man of good sense, as well as prudence and piety.

His religious sentiments, like those of his predecessor, were rational and catholic. His preaching was solid, serious, and practical. He has left behind him a memorial most valuable to his people and descendants.

From this discourse of Dr Lowell, particularly from the curious and valuable notes appended to it, we derive some interesting facts, connected with the ministry of Mayhew and Howard, which are worthy of being preserved as ecclesiastical notices, as illustrating the characters of these eminent men, or as marking the opinions or usages of the times.

It appears, that of five churches invited to assist at the ordination of Dr Mayhew in 1747, among which were the First Church and the Brattle Street Church in Boston, only two attended on the appointed day, viz. the Church at Cambridge, and the Church at Hingham, "which, not being a major part of those that were invited, the Rev. Pastors thought it advisable not to proceed, and advised the church to apply to other churches." A numerous council was afterwards invited from churches in various places, almost all of which accepted and attended, and the ordination was at length conducted with great unanimity. The Catholic views, thus early entertained by Mayhew and his church, were probably the reasons which prevented the cordial co-operation of the former council.

Notwithstanding also the high reputation and acceptance of Dr Mayhew, as a pastor no less than as a preacher and a patriot, it appears, "so far as the records are a guide," that during his whole ministry of nineteen years only thirtynine persons were admitted to full communion; and during the ministry of Dr Howard of thirtyseven years, nearly the same proportion, or only sixty-six were thus joined to the church; being less than two admissions yearly. It will be remembered, indeed, that both the society and the building in which they worshipped, were much smaller than at present; and there is reason to doubt, as Dr Lowell intimates, whether the records of Dr Mayhew's ministry are complete. Yet the small number of admissions to the church under the ministrations of able and excellent men, both in this and other congregational churches of that period, contrasted with the comparatively large accessions in most of our churches at the present day, is an indication of a favorable change in the sentiments and practice of the religious community upon this subject. The young and those in the meridian of life, engaged in the active intercourse of the world, did not, as now, come to the Lord's Supper. That ordinance was then not so much regarded as among the *means*, as a seal and *evidence* of a religious life. Those, who most needed its restraining and purifying influences, amidst the exposures and temptations of youth, were afraid of approaching it. They shrunk from what they deemed a dangerous responsibleness. It was therefore left too much to the aged, or to them who were supposed, however erroneously, to have already attained.

From this discourse, also, we learn, that at the funeral of Dr Mayhew, whose death took place suddenly, in 1787, Dr Chauncy prayed; and "as I am informed," says the writer, "*it was the first prayer at a funeral in this town, perhaps in this country.* Our fathers discouraged every approach to the Roman Catholic practice of praying for the dead. Dr Mayhew was an eminent man; there was a large concourse to witness his interment; and as it was necessary to assemble in the church, a devotional exercise appeared to be proper and expedient." The inconvenient and objectionable practice of preaching sermons at the funerals of ministers, which has since obtained, was then unknown. The first service of this nature was at the interment of Dr Cooper, nearly twenty years afterwards. The funeral took place on Friday; the usual sacramental lecture was to be held the same day in Brattle Street Church, whither the body was carried; and Dr Clarke, one of the ministers of the church connected with the Brattle Street Church in this exercise, preached on the occasion.

These are a few of the notices, we have selected, which may have escaped the attention or memory of some of our readers.

Upon the character of Dr Howard, to which we return, it would be difficult to say too much in praise of the simplicity and purity, the fidelity and integrity, which, in the discharge of all his duties and in all his intercourse of life, were his distinguishing characteristics. He was beloved and honored of all men, as among the excellent of the earth, as an Israelite, indeed, in whom was no guile.

"Of humility,"—says Dr Freeman, in a just and beautiful tribute paid to his character delivered after his funeral,—"he was an eminent example. His humility was not of a spurious sort. He never mentioned either his virtues or his faults." He did not choose to speak of himself, "but it was evident at the same time, to all, who were intimately acquainted with him, that he had a humble sense of his own talents and moral attainments."

His humility was sincere; and sincerity was the soul of all his virtues. He did not join in sentiment with those artful men, who think that a good cause may be promoted by stratagems. A subterfuge and deceit, an equivocation and a lie, were in his view equally criminal. For the sake of obtaining the approbation of men, and promoting his worldly interest, he never professed to esteem what he really despised.

The sincerity and uprightness of his mind led him to inquire after truth with diligence, and to pursue it with impartiality. The result of his careful investigation was, that he saw reason to reject the theological systems of Athanasius and Calvin; and though at the time, in which he entered on his ministerial life, the religious opinions that he adopted were much more unpopular, than they are at present; yet he was not deterred by this consideration from openly declaring what he believed.

The candor of Dr Howard equalled his love of truth. He was not only indulgent in his thoughts towards those, who differed from him in opinion, but he also treated them with respect and kindness. His temper was sweet and amiable; and his prudence forbade him to imbitter it with bigoted and malignant invectives. His soul was calm; and what motive could he have to disturb its tranquillity with the furious storms of uncharitable zeal?

This well regulated temper inspired him with constant cheerfulness. Though reserved, he was not solemn; though serious, not gloomy. The peace, which dwelt in his heart, appeared in his countenance in traits, which no art can counterfeit.

That such a man was dear to his friends will readily be believed; and he was so friendly in his disposition and behaviour, that many were bound to him by this affectionate tie. His parishioners loved him as a brother, or honored him as a father; for they knew that he had engaged in the ministry, from pure, disinterested, and pious motives; that he discharged all its duties with diligence, fidelity, and sympathy. The affection, which they felt for him, never suffered any interruption; but as old age approached, and he advanced towards heaven, he became more firmly fixed in their hearts, like a tree, the roots of which penetrate still farther into the earth, in proportion as its branches rise in the air. He was dear to his brethren in the ministry, who always welcomed him with smiles of complacence. He was dear to his fellow citizens, who admired his good sense, and venerated his patriotism, his integrity, his benevolence, and his sanctity. As a kind master, a tender husband, and a most indulgent parent, he was in particular dear to his family. That he was dear to God, we have reason humbly to believe; for the character, which he possessed, must have been formed by habitual devotion, by piety which filled his heart, and whence flowed all the virtues which he practised.

His example teaches an important lesson. It instructs those generous minds, who aspire to a high rank in virtue, that it is possible even in this world to be humble, sincere, upright, faithful, candid, mild, benevolent, and pious.

His example may also teach religionists to dismiss an uncharitable and bigoted spirit. It has been often asserted in the heat of controversy, that theological sentiments such as Dr Howard embraced are unfavorable to the cause of piety and virtue. The life of this good man is one confutation of this opinion. He was neither a Trinitarian nor a Calvinist; but his conduct manifested, that he was the friend of morality, the humble disciple of Jesus, and the devout worshipper of God.

THE LATE MR ROSCOE, OF LIVERPOOL.

The following paragraphs relative to the character of this scholar, philanthropist, and Christian are from the conclusion of a sermon delivered on occasion of his death at the Unitarian Chapel in Renshaw Street by the Rev. J. H. Thom.

We have dwelt thus long, my friends, on the blessed work of a Christian, on the influences which should guide him on his high course, and the trusts which should support him, because we feel a deep and solemn joy in being enabled with a religious sincerity to point to the practical exemplification in the life of that great and good man, whose memory we are this day assembled, not indeed to honor, but to make a lasting agent of progress and of divine excitement to our own souls. We thank God for the exalted character which he has caused to pass before us, and to stimulate us to follow to where it is now gone to its reward. We claim him as a Christian, and we rejoice to have so signally witnessed the power of Christianity upon a living man. Other honors he might well lay claim to, but we hold it to have been his great distinction, that he lived and died a high-minded, and enlightened, and consistent Christian. He has a name, and that a deathless one, in the literature of his country; it has an honored place among her senators; it is enrolled among her philosophers, and her historians, and her poets; but over and above the glory of them all, he stands in his noblest character as a Christian philanthropist. His life has been one mighty struggle for the righteous principles of the gospel, the principles which exalt and ennoble and give liberty to man; his powerful mind has wrestled with every form of oppression, and of tyranny, and of an unwise and merciless policy; and through all the discouragements which has surrounded him, Christianity has been his confidence that he has not striven in vain. Man and man's dearest and holiest interests have been the glorious prize for which he toiled, and Jesus Christ was the enlightened instructor who guided and sanctified his efforts. He had read on the page of the gospel the high inheritance to which God has appointed our race; he had learned from that gospel to reverence his own nature, to think highly and with a solemn awe of its powers, and its responsibilities, and its trusts; he looked beyond the outward distinctions of society, and saw that a deathless spirit was kindling alike in every human breast; he felt indignant at the dreadful and the iniquitous barriers which have pressed upon the free energies of mind; he saw in the gospel what was due to man, and that gospel taught him that it needed but truth and knowledge, and strength of moral character, to elevate him into an image of God. It was this which prompted him to every plan of benevolence; it was this which gave a holy impulse to his efforts; it was this which shed a diviner light upon all his speculations into the interests of man, and this which strengthened him in an unshaken confidence in the final victory of his principles. If he pleaded for a more enlightened and righteous policy than that which has so long been the infamy of international arrangements, it was because he was a Christian. If he was the advocate of a more enlarged and embracing benevolence, and of a more generous and tender treatment of the outcast and the abandoned of his species, it was because he had imbibed the spirit and the love of the Saviour. If he denounced the oppressor, and strove to strip the chains from the limbs and the souls of his fellow-men, it was because he was Christ's freeman. If he outstripped the age in which he lived, and the abuses against which he raised his voice are even now surviving him; and if, notwithstanding the slow progress of liberal and enlightened views, struggling through the much loved darkness of the obstinate prejudices of the world, he still held fast by a holy faith in the power of that truth which is one day to liberate, and spiritualize, and glorify man, it was because the life of Jesus Christ was laid out before him, and in its lofty devotedness, in its awful sacredness, and in its triumphant glory, he read a revelation of every human soul.

We dwell not thus on that abiding adherence to Christianity, which was the deep-rooted principle of his actions, because we hope that there may result from it some confirmation of Christian truth, but because it was the noblest feature in a noble character. Christianity wants not the proudest or the most gifted to do her homage, but it is the finishing glory of a mighty and a gifted intellect, when it is contented to turn away from the race of ambition, or interest, or worldly praise, and binding its immortal powers to the righteous cause of truth, to toil devotedly for the kingdom of God, for the dignity of man, for the triumphs of virtue. This was the chief glory of him who is an honored name in other lands, and for other causes; it is this which casts a sanctifying halo around all the other brightness which attends him; it is this which, when earthly glory has passed away, shall still encircle his brow,—his crown of immortality. It was no mean distinction that he had fathomed the heights and depths of philosophy in her boldest flights, that his seeking eye rolled in imagination's finest light, that nature had disovered to him her most beautiful and secret processes, and the stores of literature were opened to his gaze; but it remains to his immortal honor that above them all he prized the name and the distinction of a devoted laborer in the cause of man and of humanity. If the world has a spectacle truly noble, it is that of a pure and powerful mind devoting itself to high and holy principles; calmly abiding in them as in eternal truths, and waiting for God's own time to give them power and glory; and thanks be to God, this his honored servant waited not in vain, that he lived to witness the recognition in the world of those enlarged and elevating views which were so dear to his own generous and expansive mind; and that not until a day of better promise seems to have dawned upon man, whom he so deeply loved, did he pass to a brighter light than any that gleams upon earthly shores.

My friends, we feel that we have been intrusted with one of those rare opportunities, in which the character of a Christian may be made subservient to high, and holy, and lasting purposes. We feel the full advantage of our situation, and would to God that we had the power of successfully using it. We have offered no words of consolation. It would be a wretched offering to those who have been already upheld by an eternal trust, and traced with the eye of faith the glorious destinies of an immortal soul. The mighty endowments of the gifted mind must survive; virtue cannot die; and the soul which has felt on earth the stirrings of a purer joy is now dwelling in the bliss of God. We have attempted no strain of labored eulogy. His name uttered in your hearing would convey more than our most studied efforts. We have desired, earnestly desired, to impress the power of his character upon our own souls, to direct our minds to the lofty exhibition of a Christian, in the holiness of his life, in the strength of his benevolence, in the nobleness of his aims. It is but seldom, my friends, that God so richly favors us with an example so perfect; it is but seldom that he permits us to look upon the living glory of heaven's holiest influences; it is but seldom that, awed and humbled before the singular excellence of a departed Christian, we say in the deepest sincerity of our souls, "go thou and do likewise." May God, who has thus blessed us with such an eminent incitement, impress us likewise with the obligation which accompanies it, and cause the light that shines so brightly from his servant's character to lead us on to glory.

The following article we take from the September number of the Glasgow (Scotland) Christian Pioneer.

The Practical Importance of the Unitarian Controversy; a Sermon delivered in Dublin, April, 3d, 1831, at the First Anniversary of the Irish Unitarian Christian Society. By W. J. Fox.

The Impartiality of God illustrated and defended; a Sermon preached in Dublin, April 4th, 1831, at the First Anniversary of the Irish Unitarian Christian Society. By Rev. H. Montgomery, A. M.

There are, unfortunately, many estimable individuals in the Unitarian denomination, who doubt the efficacy of Associations in the promotion of our principles. We say unfortunately. Unfortunately certainly for themselves; for by abstaining from such meetings, they lose much intellectual enjoyment. Unfortunately for the cause, for thereby its progress is retarded, and ground is given to those who are seeking occasion against our opinions, for raising the charge of coldness and moral inefficiency. We hail such sermons as those preached before the Irish Unitarian Christian Society, not only for their intrinsic value, but also as we trust they may be the means of proving to our misgiving friends, the real, the permanent good of which Associations actually are productive. To the Irish Association we owe those discourses; and they are worthy of the occasion, worthy of their authors—noble tributes to the sentiments and feelings which all Unitarians must anxiously desire should prevail.

Mr Fox has prefixed to his printed sermon an address to the Unitarians of Ireland, on their duties at this important period. It is manly, heart-stirring, Christian. Much of its advice is applicable to other portions of the Empire, as well as Ireland. May it be received by all in the same spirit of kindness and benevolence in which it was dictated; and may it band together the friends of truth, liberty, and charity, in vigorous efforts for the improvement and freedom of mankind.

"Let me also mention a topic, for adverting to which I have seen much and painful occasion in the history of similar institutions; I mean the mischief of individuals allowing their co-operation to flag on account of slight differences of opinion on the operations of the Society. Choose men for its management who have your full confidence; and having chosen, support them cordially in their arduous work. Let no man become indifferent because exertion is not directed either to the particular spot, or in the particular mode, which to him seems preferable. One may prefer working by means of the pulpit, another by the press; the preference of one may be for stated lectures, and that of another for missionary journeys; these may think that our present condition requires the exclusive application of our resources to our own country, while those may believe that some attention to the state and the propagation of pure religion in other and far distant lands is required of us, and will re-act upon us most beneficially; but it is melancholy to hear of aid withheld and withdrawn, of hostile feelings excited, and of the energy of a society being enfeebled, by the different views which individuals take of such points, from those to whom the general body of the contributors have entrusted the conduct of their affairs. With mutual confidence and co-operation, union, decision, and activity, how incalculable are the benefits which your Society may confer upon your country!"

"The foremost position which Unitarians have been accustomed to take in all public questions affecting the civil and religious liberties of their countrymen, and the interests of humanity, has done more than all their volumes of elaborate criticism to win the respect of the enlightened and upright of other denominations. The Catholics while they were struggling, the Jews now that they are struggling, for their civil rights, have made our hearts glow with an honest pride by that unhesitating confidence which they have expressed in our aid, whenever needed, and which has never yet been disappointed. And proud shall I be in that day, which, to judge from the feelings expressed to me by some of you, I trust will come, when you, the Unitarians of Ireland, shall declare as one man, that you will, throughout your congregations and churches, tax yourselves to the utmost that is required for the support of the ministers of your choice, and not accept any portion, however small, of the public money for that purpose. It is not for Dissenters to furnish what may be some day made a pretext and a precedent for augmenting the intolerable burden of ecclesiastical taxation, by adding to it the support of the Catholic priesthood. Little room indeed is there for addition; be your hands clear, and your voices free, to aid the righteous and soon resistless call of an impoverished people for relief from the rapacity of a nominally Protestant hierarchy.

"Unitarians of Ireland! with whatever difficulties you may have to struggle for years to come, I firmly trust in Providence, that not many generations will pass before your memories will be blessed as those of the men who commenced the regeneration of your noble, but afflicted country. Our principles must prevail, for the word of God has connected them with its own progress and triumphs, and the language which describes its universal prevalence is, that 'there shall be one Lord, and his name one in all the earth.' They must prevail, for they are in harmony with the intellectual and moral changes which Providence is producing, thereby to lead onwards the human race. If we teach, in opposition to other denominations, that the principles of divine truth are characterized by their simplicity and universality; that the Divine government is conducted for the good of the whole rational universe, and not for the exclusive benefit, the infinite superiority, of a select portion only; that justice is not vindictiveness; and that character must be conducted towards perfection by the acquirement of knowledge, the exercise of a rational devotion, and the freedom of thought, speech, and action; our teachings are evidently in harmony with that tide of improvement which is now flowing in upon nations and governments, and by which the most massy piles of ignorance, superstition, and absurdity, by whatever earthly buttresses they are propped, must be swept away, utterly and forever."

We have only room for one extract from Mr Montgomery's sermon, but it is one which will thrill every heart which is worthy of God's blessing. It will induce all to be up and doing their utmost, for the diffusion of the holy and benevolent spirit which it breathes, for the extirpation of the system which it reprobates. The two discourses united, will impel all who read them, to ponder well these remarks, and to realise their truth in their future practice, that as Mr Montgomery has truly said, "Private exertions are valuable, and ought never to be relaxed; but objects of extensive usefulness can be accomplished only by union and co-operation. Associations like that which you have so honorably formed in this great city, are eminently calculated to do good. They awaken sympathy, animate zeal, produce an interchange of thought, extend knowledge, strengthen courage, and augment power, by the concentration of desultory efforts and feeble energies."

"Incidents, trifling in themselves, often leave deeper impressions of religious truth and moral feeling, than folios of divinity. A single wild flower may afford more instruction than a volume of philosophy; and a beautiful landscape may have a greater tendency to raise the soul to God and expand the affections towards man, than all the contents of a library. These sentiments were particularly awakened in my mind one day during the abundant autumn of the year 1827. I had just been reading two small tracts which were circulated with amazing zeal through several Presbyterian Congregations

in Ulster. They were principally composed of glaring perversions of Scripture, rude invectives and arrogant assumptions, and the most shocking misrepresentations of the religious tenets of those ministers, who had been bold and honest enough to resist the antichristian usurpation of the great northern Synod. However, there was some ground for at least one accusation which they urged against us. One of them charged us with not believing that our heavenly *Father* is a 'God of vengeance,' and the other with not admitting, that he is 'a God of unextinguishable wrath.' And this slowness of belief was alleged to be the fundamental and prevailing error of the Unitarian system. Still agitated by the recollection of the distressing scenes which I had lately witnessed in the Synod of Ulster, disgusted with what I had just read, and rendered gloomy by the dark clouds of bigotry and intolerance, which I perceived rapidly gathering over the Presbyterian Church, I walked out in the afternoon, and ascended a neighboring eminence, to seek refreshment for my spirits. It was a glorious day. The sun was bright in the unclouded heavens; an industrious and flourishing town lay at my feet; on one side the sea was studded with sails conveying an interchange of blessings from land to land; and on the other side, far as the eye could reach, 'the fields were white unto the harvest.' My walk was cheered by the exhilarating sounds of the peasants, employed in collecting the abundance of nature; the cattle were reclining in peace, or browsing upon the green pastures; myriads of sportive insects were spending the short day of their happy existence around me; and, wherever the eye could turn, the special blessing of heaven seemed to have descended upon earth. Oh! how different did the character of God appear, in the bright and happy world around me, from that in which he was represented in the wretched publications to which I have referred! Standing in the glorious temple of nature, my heart instinctively arose in aspirations of gratitude to 'the Father of mercies;' and ten thousand volumes could not have convinced me, that the Author of all the munificence and enjoyment which I beheld, was 'a God of vengeance and unextinguishable wrath.' I reflected too, at the same moment, that it is not alone in the fair and sunny world we are enabled to trace the lines of infinite benignity. I had seen the father of a numerous and helpless family lying in the last stage of a hopeless and afflictive disease: I had spoken to him, as it became my office, of a benevolent Saviour—of the gracious and paternal character of God—of the widow's stay and the orphan's friend—of a future life and a judgment tempered with mercy. And when our hearts and our spirits had ascended together before the throne of grace in humble confidence and fervent prayer, the fixed gaze of despondency was passed away, the calmness of perfect resignation sat upon his brow, the beam of hope illumined his sunken eye, and his whole countenance seemed to say, 'Father, thy will be done!' Oh, how deeply did I feel, at such a moment, that the blessed Being who thus pours balm into the wounded spirit, and connects the most afflictive sorrows of humanity immediately with its highest and holiest hopes, is not and *cannot be* 'a God of vengeance and unextinguishable wrath!'

When, after viewing such scenes and cherishing such reflections, I returned to my happy home, with far different feelings from those with which I had left it; and when I was welcomed by the smile of undissembled affection; and when the prattle of my little ones fell upon my heart, refreshing as the dew of heaven upon the thirsty fields,—I did not, I *could* not believe, that all I had witnessed, and all I felt, flowed from the dispensations of 'a God of vengeance and unextinguishable wrath!' No, my fellow Christians; no. Creed-makers and their victims may attempt to disguise the benignant countenance of the Deity, in the frightful mask of their own selfish and vindictive passions; but the whole animated creation rises up to expose the impiety of the counterfeit, and every unperverted feeling of the human heart revolts from the unlovely object of sectarian veneration."

REPLY TO "ASHMUN" ON SLAVERY.—NO. IV.

To the Editor of the Christian Register;—

The two concluding pieces of your correspondent *Ashmun*, comprise an elaborate defence of the Colonization Society. As he had in his first essay promised, if I do not misrecollect, for I have not the article before me, to point out some of the measures by which slavery in this country might be remedied or alleviated, I confess I was disappointed to find that he had pointed out no measure of the kind, except the single one of colonization. This scheme I shall now examine, as your correspondent appears to place great reliance on it, and to consider it as affording the only prospect of relief for the suffering bondsmen of America, although he admits that the evil of slavery is too great to be removed by colonization.

It is not necessary for me to enter into a particular examination of his arguments in defence of this Society, because the remarks which I am about to make, though not formally directed against his pieces, do yet in my opinion answer every thing in them on this subject, which seems to me material, and present reasons which strike my own mind as unanswerable, why the schemes of the colonizationists do not deserve public patronage. I wish, however, to remark in the outset that in some points I agree with your correspondent, particularly as to the advantages of having a settlement on the coast of Africa under the patronage of our government. I must also declare that I have no doubt of the benevolent motives of many persons who support the Colonization Society, and that I am satisfied that these persons would withdraw their patronage from it, if they perceived how cruel and unjust are the measures which it is pursuing.

For convenience sake I shall number the principal arguments against this Society, and add to each proposition such remarks as occur to me. I wish it to be borne in mind that my objections to the Society are not new, that they have been often urged against it, and hitherto, as far as I am aware of, have not been satisfactorily answered.

1. *The main principle on which the Society rests,* namely, *that the free blacks are so bad that they ought not to be endured in this country, is false.*

If the free blacks are an idle, ignorant, and vicious population, they have been made so by the misconduct of the whites. If they had the same advantages as the whites,—if the laws and public opinion placed both races on an equality, the actual disparity which exists between them would soon cease. The duty of every white man is therefore, what? to expel the free blacks? to add a new injury to the number by which they are already overwhelmed? No. But to endeavor to change the laws and remove the prejudices which have reduced them to their present unhappy condition.

Much injustice is done to the free people of color in the statements, which are often made, of the greater proportion of crime and poverty which exists among them than among the whites. The comparison ought not to be made between them and the whites generally, but between them and whites in the same condition of life. If it be inquired why almost all the free blacks belong to the low and ignorant classes, the answer is obvious, that either they or their ancestors, at no very remote period, were slaves. If poverty and ignorance are in any view blame-worthy, the blame must rest on those who made the negroes slaves, and upon those who make no exertions to remove the poverty and ignorance of the free people of color. The only class in our community between whom and the free blacks any comparison can fairly be made, are the Irish emigrants, who swarm in our country. They are as ignorant as the negroes; and the proportion of criminals and paupers among them will be found to be quite as great as among the negroes, if not greater. Both classes are to be improved by educating them, not by expelling them from the country. If we abandon our prejudices against our colored brethren, the means and advantages for educating them are far greater here than they can be for a long time on the coast of Africa.

2. *The Colonization Society increases the prejudices against the African race, and thereby injures the free people of color in this country.*

Men bent upon the pursuit of a particular object are too apt to lose sight of everything else in following it. It is thus with colonizationists. Intent upon their schemes of forwarding emigration to Liberia, they are raising a constant clamor against the free people of color in this country. No unprejudiced person can read their publication without being painfully impressed with their reckless abuse of the children of Africa, and the grossly exaggerated, for I do not believe them wilfully false, representations of the degradation and wickedness of this unfortunate race in the United States. The fact let it be disguised as it may by any form of words, is too plain for denial, that the colonizationists are the persecutors of the people of color. It is not the less a persecution because the Society does not wield the weapons of law. It is aided by more potent ones in public opinion. The same spirit which is fostered by the Colonization Society will, if it be not checked, lead to the proscription and banishment of all free people of color from the country, an act of injustice to which history affords no parallel, except the expulsion of the Huguenots from France by the revocation of the edict of Nantes, the expulsion of the French settlers from Nova Scotia by the British Government, and the expulsion of the Moors from Spain;—works of cruelty and of passion which have received the indignation of all posterity. The results to which the colonization spirit is leading are alarming. I shall mention a few startling facts on this point which now occur to me, for I have not time to examine others which might be adduced. The State of Ohio has passed a law prohibiting any free person of color from coming into the State. (This law I have never seen, but if it be what is represented it is clearly unconstitutional, for a free colored person a citizen of any other States has a right by the Constitution of the United States to the privileges of a citizen in Ohio.) In Virginia every slave who is emancipated is obligated by law to quit the State within twelve months, or his freedom is forfeited. In Georgia, Virginia, and Maryland, public meetings have lately been held in which the legislatures of those States were requested to expel all the free people of color. If such arbitrary injustice were recommended against any class of white persons, the whole country would resound with exclamations of horror and indignation. But the objects of the opposition are black, and the spirit of colonization has lulled to sleep all feelings of sympathy for persons of that color.

3. *The Colonization Society checks emancipation, and prevents all measures for improving the condition of the slaves.*

Among some barbarous tribes the cure of the sick is attempted by magic charms and incantations. Where these modes of cure are resorted to, the remedies for diseases which exist in abundance in nature are neglected. So it is in this country. As long as Colonization is held up and trusted in as the only panacea for slavery, so long will all just and rational modes of remedying or alleviating the evil be disregarded. Many persons would emancipate their slaves, who are now deterred from it by the cries of the colonizationists, that the free blacks are in a worse condition than the slaves, and that no more slaves ought to be made free than can be colonized. The workings of justice and humanity in the bosoms of slaveholders, which afford one of the natural modes of relief to the evil of slavery, are thus restrained by this cold and false reasoning, and the stings of conscience are soothed by this utilitarian phisosophy, to which right and justice are mere names.

The operation of the colonization scheme upon legislative assemblies is even worse than that upon individual slave holders. By holding up the delusive appearance of relief, it blinds them to the magnitude of the evil by which they are oppressed, and prevents them from taking any effectual measures to remove it. When the Southern States have once learned,—and they must learn it sooner or later,—that the negroes can no more be rooted from the soil of America than the Alleghanies, and that this race must some day be free, then the current of legislation will be directed into its proper channel, the severity of laws against negroes will be alleviated, the arbitrary power of masters will be restrained, the right of the slaves as men will be respected, and provisions be made for their freedom and education. But as long as the colonization scheme is tolerated, so long will the improvement of the African race among us be hopeless.

4. *The Colonization Society directly promotes the plans of slave-holders for the perpetuation of slavery.*

Many slave-holders think that they could hold their slaves in more security, if all the free blacks should be removed. This opinion is, perhaps, well founded. The sight of persons of their own color, must excite the wishes of the slaves for liberty. The Colonization Society is supported and advocated by many persons on this ground. Can any person who acknowledges the right of the slaves to freedom, support a society which thus assists in strengthening oppression?

5. *Another objection to the Colinization Society is, that it is opposed by all the respectable free people of color in the United States.*

This fact I presume will not be disputed. Public meetings of free colored persons have been held within the past year, I believe, in Boston, New York, Philadelphia, Baltimore, and in many other smaller places. In all these meetings some resolution or other was passed expressing a pointed disapprobation of the Colonization Society. I have never seen any account of a meeting of colored persons expressing an approbation of the Society.

The opinions of this class of persons are deserving some attention. They perceive that the operations of the Society do in fact tend to proscribe them and force them from the country. They are better judges of the effects of the abusive publications of the society than any white person can be. It is surely a strange scheme of benevolence which is to be forced upon its intended beneficiaries, although they are generally opposed to it.

I will not take up any more room in advancing the arguments against the colonization scheme, particularly as they are stated with great and conclusive force, in a Circular letter of Capt. C. Stuart, published in England, on the occasion of a Mr Cresson, an agent of the Colonization Society, going to that country to solicit aid for the Society. This letter has been published in the Liberator, and the Massachusetts Journal. It deserves attention, not merely on account of the ability with which it is written, but also for its being the apparently unbiassed opinion of a person removed from the sources of prejudices which prevail in this country.

I entreat that all benevolent men will read Capt. Stuart's arguments, and reflect whether they can conscientiously support a society, one of whose principal measures is slandering a large class of the community, a Society, which fosters the prejudices against the African race, which supports slavery, by denying the right of the negroes to freedom, and acknowledging that man can hold a rightful property in man, and which directs public attention from the enormous evil of slavery, by directing it to the much smaller one of the degraded condition of the free blacks.

JUSTITIA.

[For the Christian Register.]

RELIGIOUS CURIOSITY.

[Concluded from our last.]

The failings of others should remind us of our own liability to err and to be deceived; and lead us to a critical examination of our faith, conscience and character. The failings of others appear very disagreeable in our eyes; should we not inquire, whether we are not in a similar condition, and regarded with similar feelings by somebody else, and with equal propriety? And let us remember that we have but little time to examine and criticise the religion of others, while we are destitute of it; or are not truly and decidedly pious ourselves.

This I consider one of the great evils which spring from the multiplicity of sects and societies in every town. The thoughts of many will be most employed, when they should be the least, on things and persons out of themselves. We are turning about to see what others are doing; asking questions relative to their fate and prospects, when we ought to be silent. We are looking abroad, when we should be looking at home; looking behind upon the multitude, when we should be looking forward, our eyes fastened on Jesus, our hearts engaged in our duties to him. We are following with inquisitive gaze some frail mortal, when we should follow Christ: critically observing how badly others perform their duties, and omitting our own altogether. We think of every body's religion but our own. We talk of their being anxious, and we are careless; of their being serious, and we are light and trifling; of their being thoughtful, and we are giddy and dull; of their repentance, and our sins are forgotten; of their *multiplying* their means of grace, and we misimprove those divinely appointed; of their bestowing increased attention to religion, and we stand still or make slow progress; of their professing themselves disciples of Jesus, and we are full of excuses; are backward, and delay. Do we not, sometimes, almost forget that these are things in regard to which we should not be spectators and lookers on, without any reflection or self-consideration?

Whatever others do, let us try to do our duty; and to do our best. If they abuse their gifts and light, so will not we. If they neglect or pervert religion, they shall not tempt us to do likewise. If they cling to what we deem error, we will show our attachment to the truth, and will not hold it in unrighteousness. If others make a mock of sin, we will not follow the example. If they are impenitent, we will not remain loaded with guilt; but seek, through the grace of God in Christ Jesus, pardon and a reformed life. If they are going on sinful, sinning and indifferent, we will no longer bear them company downward; but strive by the weight of our good influence to turn their thoughts towards heaven. Whatever course they may take, we will make it our care to follow him, and him alone, who is the way and the truth and the life.

While some have their extravagances and excesses; and others, their defects; while some err on this side, and some on that; may it be our prayerful and constant endeavor to keep in the path of life, and wisdom, and peace. We will try to have all their goodness with none of their evil; all their excellences without their faults; all their truth, unmixed with error; all their piety and virtue, separated from delusion and sin. We will study to shun what seems to be wrong in any one, and to copy what is right; so that they may be continually as either beacons or guides; and that both their vices and their virtues shall help us on to heaven and glory. We will endeavor to show a becoming earnestness in, and attention to, all that can properly be called religion, piety and virtue. In these things we will show ourselves interested and active friends to God and to Christ; and much and steadily devoted to our own spiritual improvement and salvation. F.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 3, 1831.

IMPRISONMENT FOR DEBT.

We are glad to perceive that many of the most respected portion of our citizens are beginning to attend in earnest to the subject of imprisonment for debt. The law on this subject is now very generally considered, by the intelligent and reflecting part of the community, as an odious relic of a barbarous age. It punishes the innocent and honest debtor with the same remorseless severity as it does a convicted felon. And it is particularly worthy the attention of those in power, that its burdens and its cruelty, fall most heavily and severely on the most depressed and defenceless part of the community.

It were easy to name many evil results of the present system. We will, however, allude at present to but one. That evil result of the system is, its tendency to generate and nourish a spirit of animosity, contention and ill-will amongst the various members of the community who are in any way connected with the operations of the law. Examine into the causes of the enmities of the individuals of different communities, and you will find that many of these enmities, the deepest, longest cherished, and least reconcileable, are to be traced to the operations of this unjust and unchristian law.

This single result,—and it is not an imaginary one,—should be sufficient to fix an everlasting and fatal stigma upon the law. Let reflecting and benevolent men consider the subject in all its unjust and cruel bearings and influences upon innocent families. Let them consider its utter inutility for the purposes it professes to answer. Especially let them consider its demoralizing influence, in furnishing an opportunity, to one party, for the exercise of a revengeful and persecuting temper, and to the other, a temptation to the indulgence of resentful, angry and unchristian feelings. Is it not time that a remedy were provided for these unnecessary and great evils? Is not such a remedy expedient though even from the simple motive of reputation as a wise community? But, to go higher—do not justice and duty, and above all, does not Christianity demand it? We have the best hopes that our next General Court will come to the consideration of this subject as honest Christian men, and will apply the needed remedy of evils, which have so long cried out against our thoughtless insensibility to the sufferings of the poor and defenceless.

We request the attention of our readers to three letters on this subject, inserted on our last page, from respected clergymen of this city, to the Committee of Boston citizens.

BOSTON PRIMARY SCHOOLS.

From a semi-annual Report made after a recent examination of these useful and interesting schools, it appears that the whole number of Primary Schools within the city is sixtytwo; that the whole number of pupils attending them is *three thousand nine hundred and thirteen;* six hundred and ninetyeight of whom were seven years old and upwards. The general appearance of the Schools and the progress of the pupils are represented as on the whole very encouraging. It is believed that they were probably never better than they now are. Of the whole number of schools, seventeen are reported as very good; twentyseven as good; seven as pretty good; nine as poor, and two very poor.

Though these Reports are not usually published, the general information they convey will not fail of being acceptable to those, who feel an interest in this part of our system of public instruction.

Among several judicious remarks contained in this little pamphlet, we copy the following.

One of the subjects to which the attention of the committee has been particularly directed, is the mode in which the reward money is disposed of. Small libraries, it is found, have in some cases been formed, and always with good effects. Good effects, however, are not thought to be produced by the annual or semi-annual distribution of rewards, or by the periodical awarding of medals. It is indeed difficult to conceive of a case where positive injustice can be avoided, in the distribution of one or two medals or rewards among a large number of almost equally deserving children. In a case of this kind, says one of the district reports, "it was evident from the glistening tear and convulsive sobbing, which in more than one instance followed a mistake in spelling, that the minds of these little ones were in a state of excitement, calculated to produce any but good effects on their character and disposition." If rewards be distributed, justice seems to demand that they should be given to all who have done their best, and sustained a good character.

The practice of giving explanations to children, to enable them to understand their lessons, is far from being general. Where it prevails, its effects are very striking and beneficial. It begets an interest in whatever is learnt, and gives a naturalness and propriety to reading, which nothing else can. Yet it is rarely the case that sufficient pains are taken to make the children understand what they are reading. In many schools, the mechanical part, accuracy in repetition, and correct pronunciation, are faithfully attended to, while the intellectual part of teaching, the bringing the mind into action, certainly by far the most important part, is entirely neglected. This is considered the most material defect in the modes of teaching, that has been observed.

It is with great pleasure that the Committee advert to the condition of the African Schools. They compare favorably with the best schools in the city. It is gratifying to think that in one spot on God's earth, these, his neglected children, are treated, at least for a few years of their life, like rational creatures; and are found, up to that period, not to suffer in comparison with those of a more favored race, in simlar circumstances.

LATE PUBLICATIONS.

Tracts of the American Unitarian Association, No 54. First Series.—*Mr Tuckerman's eigth semi-annual Report of his services as a Minister at large in Boston.* Boston, GRAY & BOWEN. 1831.

This last Report, which has just now been published, will we think, be regarded as one of the most valuable and important, which has yet been presented. It is on a subject of deep and vital interest, in which every friend of youth, every good citizen and lover of virtue will feel himself concerned. The dangers and exposures of young children and youth; the evils of ignorance, negligence, and corrupt example; the extent of that ignorance even in this favored community, and its awful consequences are ably and faithfully detailed. A great variety of facts are collected, and the views presented by Dr Tuckerman are sustained by documents of unquestionable authority. Doubtless many of our readers, "who have been accustomed to think and to speak with exultation of our school system as quite perfect," will be astonished to find, that excellent as it seems, it still leaves so many children, who are unable to read or write.

Our limits will not permit a more particular notice of this Report, We can only say, that the remedies, suggested by the writer, for the great evils, which he justly portrays, are entitled to the most serious attention. What shall we think of the following facts, gathered as it will be seen, from official sources?

In a note in my last report, I stated that of ninetythree children then in our House of Reformation, twentyfive could not read when they were sent there, and fiftythree had been truants from our schools. I add only a short extract from a note which I have recently received from Mr Wells, the Superintendent and Chaplain of that institution; "I cannot call to mind one boy I have had with me over fifteen years old,—and I have had thirty such,—who had not, to more or less excess, been accustomed to drink ardent spirits; and fivesixths of these may fairly be considered to have been intemperate. Of those between twelve and fifteen years of age, I think that three-fourths would have allowed themselves in the same indulgence, whenever they had an opportunity to do it; and that two-thirds of these were in the way to confirmed intemperance."

Again. The House of Refuge in Philadelphia was opened for proper subjects of the Institution in May, 1828. The whole number who have been received into it, is two hundred and eightynine boys, and ninetythree girls. Total, three hundred and eightytwo. Of the two hundred and eightynine boys, I am told by the Superintendent, that one hundred and eightytwo could not read, and that only thirtyone knew anything of arithmetic. Their average age was near fifteen years. Seventy of these boys had previously been in prison. "And," adds the Superintendent in a letter I have received from him, "I do not hesitate to say, that Intemperance has supplied the Institution with two thirds of the above number, either by its influence directly upon themselves, or through their parents, or those who had the care of them."

Again. Of three hundred men who have been in the Sunday School of the Auburn State Prison eightyfive did not know the alphabet; and two hundred were able to read only in easy lessons for children, and by spelling some of the words.

Again. I am told by the indefatigable Secretary of the Prison Discipline Society, on the authority of the chaplain of the prison in Wethersfield, Connecticut, that there are a few less than two hundred convicts in that prison; and that, of these, fortytwo per cent cannot write; sixteen per cent cannot read; thirtytwo per cent were deprived of parental protection before they were ten years old; and twenty per eent more met with a similar deprivation before they were fifteen years old.

Again. For the answers to the following questions, I am indebted to the kindness of the very respectable chaplain of the State Prison in Charlestown. It is proper to remark, the number of convicts who were personally examined by Mr Curtis, with reference to these inquiries, is two hundred and fiftysix.

1st. How many of the convicts in the State Prison in Charlestown did not know the alphabet at the time of their commitment? Answer, 30.

2d. How many could read only in easy lessons for children? Answer, 21.

3d. How many could not write? Answer, 64.

4th. How many were accustomed to use ardent spirits before they were 16 years old? Answer, 127.

5th. How many of the convicts do you believe were men of intemperate habits? Answer. I am satisfied that at least three-fourths of the convicts in this, and other prisons with which I have been conversant, were men of intemperate habits,

6th. Of how many were one, or both parents, intemperate? Answer, 50.

7th. How many were guilty of petty thefts before the age of 16 years? Anwer, 45.

8th. How many were brought up without any regular employment? Answer, 82.

9th. How many, before the age of 21, left their parents without their consent? Answer, 68.

10th. How many, before their conviction, lived in a general violation of the Lord's day? Answer, 182.

11th. How many are foreigners? Answer, 48.

Paris, and its Historical Scenes. Vol. 1. 18mo. Boston, LILLY & WAIT, and CARTER & HENDEE. 1331.

This volume published in two parts, forms the tenth volume of the Library of Entertianing Knowledge. Like most of its predecessors, if we may give an opinion from a very cursory examination, it is very successful in combining instruction and entertainment. This volume is illustrated by a plan of Paris in 1830, two handsome copperplate engravings, one of the Tuilleries, and the other of the Brauriere de L'etaile on July 29th 1830, and several well executed wood cuts.

RELIGIOUS INTELLIGENCE.

[For the Christian Register.]

ORDINATION OF MR PUTNAM.

MR EDITOR,—Agreeably to notice in the Register of the 19th ult. Mr Allen Putnam of Danvers, recently of the Theological School in Cambridge, was ordained on Wednesday of this week. Owing to the peculiar circumstances of the case the services were performed in the church of Rev. C. C. Sewall of Danvers. An ecclesiastical council, composed of the members of the Salem Association, having been assembled by invitation of Mr Putnam, after the usual preliminary investigations, proceeded to his ordination. Mr Upham of Salem offered the introductory prayer and read selections from the Scriptures; Mr Brazer of Salem preached from John xvi. 33; Dr Flint of Salem offered the ordaining prayer; Mr Bartlett of Marblehead gave the charge; Mr Sewall of Danvers presented the fellowship of the churches, and Mr Thayer of Beverly concluded the solemnities with prayer.

The sermon presented a clear and forcible illustration of the calmness, tranquillity and uniform collectedness and gentleness of spirit which distinguished Jesus Christ, in his deportment, conduct and preaching. The discourse was thought to be in the happiest manner of the Author, and suggested a striking contrast, between the example of the Saviour, and the violent, noisy and disorderly spirit and proceedings of some who in our own times claim to be his exclusive followers.

The whole service was listened to with interest by a large and very respectable audience; and while, in common with the friends of liberal Christianity at large, we rejoice in the promising prospects of the enlightened and excellent society in Augusta, as the neighbors and friends of Mr Putnam, we delight in the hope that he may be prospered and blessed in the important field of duty and usefulness to which he has been called. May he become a distinguished instrument in the hands of Providence in carrying forward the cause of Christian truth, where it has already made a most rapid progress in the prosperous growing and enlightened state, at whose seat of government he has been appointed to labor.

The following original hymn, written for the occasion by Dr Andrew Nichols, was sung.

Sanctify thy servant, Lord,
For his office, holy, high;
Through the truth, thy sacred word,
Priest and people sanctify.

Peace to him and them extend,
Peace without and peace within;
May they, knowing God their friend,
Trust, obey, and cease to sin.

May the gospel's cheering sound
Fill their hearts with holy joy,
In their lives its fruits abound,
Duty all their powers employ.

Jesus their exemplar be,
Walking in the paths he trod,
Onward to Eternity,
Blessing men—adoring God.

Christ in them as God in him,
One in purpose—one in love;
Hark, they join the choral hymn,
Angels sing in Courts above!

Hallow'd, Father, be thy name,
Glory to our God be given;
Alleluia all exclaim,
Earth becomes allied to Heaven!

Unitarian Society in Troy, N. Y. We understand that a Unitarian Society has been formed in Troy, N. Y.

Unitarian Society in Buffalo, N. Y. A new Unitarian Society has just been formed in Buffaloe, N. Y. We understand that Rev. Mr Sullivan, of Keene, N. H. preached there to large congregations the three first Sabbaths in November.

SUMMARY.

Railroads. We have published in the Register, the progress of Railroads in America As the system is new in our country, any information upon the subject will be read with interest and pleasure. We copy the following communication with the Editor's notes from the Daily Advertiser of Thursday last.

As the inquiry is frequently made, as to the pregress in the several Rail Roads which are making in our country, and but little information given in the public papers as to those which *are not* in operation, I presume that even the imperfect statement I am about to make will be acceptable, particularly to those who are engaged in similar projects in our vicinity. As respects the Mohawk and Hudson road, which is about sixteen miles in length from the one river to the other, we have seen that it is a successful operation by the reports made of the work done upon it and the price of the shares, which are at 40 per cent advance upon the par value—the road may be said to be one of those which must have a vast deal of travel upon it.

At each end of the road there is a stationary engine of 12 horse power, to overcome, by inclined planes, a rise of about 120 feet. Except in one place where there is a cut of forty seven feet for a few hundred yards, the road has been easily graded—the road is nearly straight the whole distance—the only deviation from a straight line is three or four miles from the western end of the road, where the radius of curvature is large—from this place the line is visible the whole way, and the mountains on the east side of the river seen through the vista; they have two tracks of rail—the rails are of pine, with a flat bar of iron for the wheels to move on—*the work appears well done,* and the only objection to it is, *the material of which it is constructed*—there is nothing to do on the intermediate points between the Mohawk and the Hudson Rivers, the track being principally through a portion of the country where there is little or no population. When I visited the road the inclined planes were not completed, nor the stationary engines erected; I presume they may be now. The whole cost of the road, with the land, cars, stationary and locomotive engines, was estimated at three hundred thousand dollars, or about nineteen thousand dollars per mile—14 miles are said to be a dead level.

Another rail road in our northern region is that which goes from South Amboy, on the Raritan River to Camden, opposite Philadelphia. The whole distance is about 60 miles—the principal labour already done, is upon the part of the road between Bordenton and Amboy, which it is supposed will be finished in the next summer—between Camden and Bordenton little has been done.—When the road between the Raritan and Delaware is completed, the hands now engaged on that will be employed on the other half the road. Between Bordenton and Amboy, the grading of the road is nearly completed—the ascent is about 27 feet to the mile, and the soil being light has been moved with ease—there is however one deep cut which has cost great labour—it is 60 feet deep at one point, and with more or less depth extends nearly two miles—being through a *ridge,* the dirt taken from the excavation has been with great labor placed on the top of the bank, there being no vallies to fill up. At the Bordenton end of the road, the rails are of iron, upon the Liverpool and Manchester plan, with some variation, which the Messrs. Stevens, who are well known as scientific men, think an improvement. I am not informed what length of the road will be laid in this way—expedition being their object, it is probable they will lay most of the rail of wood, as granite is not to be had in that section of the country; they have however laid about a mile of the rail in granite, with a thick plate of iron for the wheel to move upon, similar to that of the Quincy granite railway where it crosses the main roads.

The culverts and viaducts are of stone in the vicinity of Bordenton, and do credit to the engineer and workmen. The embankments are to be sodded, which is necessary from the light nature of the soil; this must be very expensive if generally adopted, but gives a high finish to the work. As many hands make light work, it is presumed the Rails will all be laid by May next. They have no stationary engine on this part of the road of which I am speaking, and I believe none is required between Bordenton and Camden: they intend laying a double road the whole distance. The land through which the road runs is not of much value, and the population is sparse. There are two small towns on the route—Haights Ville, and Cranbery. There may be some other small places, but not of any consequence to the work on the rail. There may, and probably will be branches to Trenton and Princeton, which are both within 6 or 7 miles of the road. To enable the applicants to get a charter for a *Rail Road,* they were obliged to join the proprietors who had a charter, and have made considerable progress in a *Canal* from the Raritan to the Delaware, intended for coasting vessels. This is thought to be a drawback upon the rail road stock, but yet there is none of it on sale, and I understood it was considered as being much above par. It is well worthy the trouble of any one interested in improvements of this sort, to visit the Camden and Amboy rail road, particularly the deep cut, which is within two miles or less of the northern end of the road, and that part of the road within two miles of Bordenton. I took a private carriage and was accompanied by one of the persons who is employed in overlooking the bridge work on the line. We were in sight of the rail, more or less distant, nearly half the way, from one river to the other. We walked several miles, in order to examine the rails in different places. The gentlemen who directed the location of the road have wisely avoided any attempt at a *straight road,* where it could only be effected by *cutting through hills,* which they pass by going a little circuitously. To my untaught eye, it appeared that the radius in some places was too small for rapid travelling, but I question the correctness of my judgment, when I consider what minds have dictated the work. There was one use of wood, which I thought would be found highly beneficial; and this too, was on the part of the road, built of the best materials, that is *iron rails* on *granite blocks.* It is this, under the chain, which supports the rail, which has its foundation on a block of granite, is placed a thin piece of the wood of the locost tree, rather larger than the chain, which it is thought will neutralize the effect of the contact of iron and granite, which is said to be perceptible on the Liverpool and Manchester road.

As binding gravel is scarce in this part of New Jersey, Messrs. Stevens have erected a mill, composed of four stout iron cylinders, to crush the stone which is found under the soil. The machine is moved by a steam engine of 6 or 8 horse power. The stones to be crushed lie on one side the machine, and through the heap, pass by the force of the steam engine, a set of elevators, such as are used in flour mills, which take the stone between the rollers, and the stone thus broken falls below. The stones thus broken are from the size of a pistol ball to that of a pigeon's egg, even larger. The stone has the appearance of those found on our beaches, round, oblong, and in other forms, but perfectly smooth, and incapable of forming a solid mass before broken. The use of this gravel is to make a hard mass, without the rail, to prevent the washing away of the sand from the rails, or rather from the underpinning the road from one end to the other, which is now graded is upon or through land principally. The *gravel grinding* machine was not at work, when I visited it, which I very much regretted, although there was much of its produce lying near it.

The granite which has been used upon this road, came from this neighborhood. The person who was with me, was of opinion that no more granite rail would be laid, and that the whole would be constructed mainly of wood, which can be done much more expeditiously than well stone. I did not learn this from Mr. Stevens. The more I have seen of Rail Roads the more firm has been my belief, that the roads building and contemplated in New England, should be the Rolled Iron Rail, of the form which experience shall prove the best; that to accommodate a great travel and rapid motion, the road should be as nearly straight as it can be made, consistent with economy; that when the road deviates from a straight line, the radius should be as great as possible; two tracks I consider indispensable on such a road as those spoken of, or as that to Lowell, where it is presumed there will be much transportation, animate and inanimate. The first cost of the Iron Rail is greater than that of Wood and Iron flat bars, but probably less than Granite and flat bars. A few years will require the wood to be removed, and there are some doubts if a flat bar is as safe as the edge rail.

AN ADVOCATE FOR RAIL ROADS.

NOTE.—We publish the foregoing from an esteemed correspondent with the greater satisfaction in consequence of having just had an opportunity of viewing the works which he has so well described. We shall probably at another time give some particulars not noticed in the description of our correspondent. We agree with him in the opinion that the improved iron rail laid on the part of the road near Bordentown, makes a very substantial and excellent road, but we are inclined to think that if he had seen the part of the Baltimore and Ohio Rail Road lately laid, of stone and iron, he would have had some hesitation in giving a decided preference of any other kind of rail to it. Those however who have seen the piece of rail road near Bordentown, and also the Liverpool and Manchester rail road, give a decided preference to the former, as apparently more firm and stable. On the occasion of a late trial of a locomotive engine upon it, it was found that the engine repeatedly traversed the part of the road which is finished, about a mile and a third, at a speed of 30 miles an hour, including the whole period from the moment of starting to the moment of stopping, and that the speed of the engine while under full way equalled a rate of forty miles an hour. The members of the New Jersey Legislature were present by invitation, and took their turns in riding at this rapid speed, in the spacious and beautiful car which was attached to the engine. We shall take an early opportunity to give some account of the progress which has been made in the construction of the Baltimore and Ohio Rail Road.—*Ed. D. Adv.*

Wreck and burning of the Ship Minerva. The following description of the wreck and burning of the Ship Minerva, on her way for New Orleans, was furnished to the Editors of the N. Y. Journal of Commerce by an eye witness.

HAVANA, Oct. 28th, 1831.

I expect you will receive this by Capt. Putman, the late able but unfortunate master of the ship Minerva, the wreck and loss of which, on the Bahama banks, or "Little Isaacs" you will doubtless have learned before this comes to hand. But as a more minute account may be interesting, I shall attempt to give you a faint sketch of it, though it will be in miniature, by a bad artist, compared with the scene as it actually took place. After leaving New York, nothing occurred worthy of notice, having had fine weather and favorable winds, until Wednesday morning, 19th inst. about half past 5 o'clock, when I was aroused from my birth by the shock of the ship striking on the rocks! Most on board being asleep at the time, you may well imagine a scene of confusion and consternation. In an instant all were on deck—it was too dark to discover much, except that we were aground, but as soon as possible the boat was lowered, and the depth of water around the ship ascertained, which proved to be 12 feet, our ship drawing 14. The sails were immediately clewed up, and customary measures taken by carrying out anchors, &c. to secure the ship from drifting further upon the banks. At 9 o'clock, orders were given to lighten her, which was done by getting out the lime, (there being something more than 1000 casks on board,) as soon as possible, in hopes that the ship might float with the evening tide—we having discovered it to be ebb-tide when she struck, by the appearance of rocks near and directly astern of us. We must have passed very near them, and had the ship struck them, she must have bilged instantly, as we were going 7½ knots at the time.

And now, amid the lamentations and fainting of women and children, the crew and passengers commenced getting out the Lime, laying aside the merchandize and more valuable part of the cargo. The wind blowing from N. E. and there being a heavy sea, the ship continued rolling and striking hard, which occasioned great anxiety, as in case of a leak the effect of the communication of water and lime was too well known to leave any doubt of the result. We continued our exertions without refreshment or cessation, till a few minutes before 12 M. when the cry of "A Sail! a Sail!" arrested our attention, and the joy and transport of many was in proportion to their terror and despair before. For a short time our labors were renewed with redoubled energy. The sail discovered was at E. standing directly towards us. Signals of distress were hoisted on the Minerva, which were answered, and the vessel, which proved to be the Spanish brig Leon, which lay to and anchored about three miles distant, that being as near as her own safety would permit.

Our boat was now despatched to inform them of our situation, and their commander, Capt. Bernardo de Soto, kindly offered to lay by till morning, and if we did not succeed in getting the Minerva off (which we still hoped,) to render us every assistance in his power. About 6 P. M. all sail was hoisted to force the ship from the rocks, if possible. The wind being fresh, the shocks were tremendous, as she labored to go forward, in which she succeeded for a short distance, but soon struck again. We were now nearly, and some of us quite exhausted, and covered with lime, which was very suffocating;—but our ship, contrary to the expectations of all, leaking very little, we divided ourselves into parties for the relief of each other in our labor through the night,*(as no one could work but a short time without rest,) and continued lightening the ship as fast as possible. At morning tide, about 5 o'clock, having lightened her considerably by hoisting out about six hundred casks of lime, a quantity of iron, hay, &c. we again endeavoured, by hoisting sail, to force the ship into deep water, but without success, it only tending to increase the leak, which now kept both pumps going. Signals were made to the Spanish brig for assistance, and orders given to throw every thing (our baggage excepted) overboard, as it came to hand.—Wines, liquors, merchaudize and furniture, were now giv, en to the waves as fast as the exhausted state of all hands would permit, and not withstanding our present danger-I could not but regret the sacrifice of property, particularly the furniture, which was rich, and belonged to passengers on board.

About 9 o'clock, A. M (Thursday 20th,) the leak increasing fast, the jolly boat was despatched to the Leon with part of the women and children, with some light articles of baggage. About 10 o'clock, what we had so much feared took place, and the cry of fire was heard throughout the ship. I was between decks when the alarm was given, and looking down the aft hatch, descried the fire in a flame several feet in height. I will not attempt to describe the scene which for a short time ensued, among above fifty persons, on board a burning ship, with a heavy sea, and but one boat to save all—the other boat not having returned from the brig. But it was no time for idle lamentation, and we soon succeeded in smothering the flames for the present, though we were well aware of our situation.

Our only signal guns were a fowling piece and pistol, which were discharged in rapid succession(till our ammunition failed) to hasten assistance from the Leon. In the meantime all hands were employed in making rafts, as a last resort, and in pumping the ship, which was now striking violently against the rocks, and taking in water very fast.

About 11, A. M. our boat returned, accompanied by that of the Spanish brig. The three boats, our long boat included, were now filled with passengers, very little baggage being allowed, and despatched to the brig. It required considerable time and our greatest exertions to reach her, loaded as we were to the water's edge, with a strong current to the westward and a rough sea, which often broke over the boats, to the no small danger of their upsetting or being filled. And when at length we arrived safe on board the Leon, we were completely drenched and exhausted. Part of the crew and passengers were still on board a burning ship, and the boats were soon manned by the most hardy to return to their assistance, and if possible to save the baggage and some provisions. About 2 o'clock an American ship was seen passing about 4 miles to windward, which took little or no notice of us, notwithstanding the signals of distress which were still flying on board the Minerva. The Spanish boat, having rigged a sail, reached the ship first, and took a load of passengers for the brig; but our small boat, on her arrival at the ship, was despatched to the assistance of the long boat, which had been drifted by the current about two miles to leeward of the ship, and had cast anchor. Both crews, in the end, were obliged to abandon her and return to the ship in the small boat, not being able to pull her against the current.

These movements I learned afterwards, being on board the Leon at the time, where a few minutes before 10 P M. I was aroused from a doze on the deck by the cry of "The ship! The ship!" Singular as it may appear, the fire had been kept down by closing the hatches, &c since 10 in the morning, when it first took: but now, having communicated with oils, spirits, naval stores and the like, and the ship being already heated, it defied all restraint, and apparently burst from all parts of the ship at the same instant. Every eye was riveted, and for a few moments not a word spoken. But our thoughts were soon recalled to the uncertainty of the fate of those who were on board; and the long absence of the boats had already created fears of some new misfortune. In about thirty minutes of the most intense anxiety, the cry of "They come" was heard, and in a short time every soul was safe on board; though they brought not the least article of baggage or provisions, as when the fire burst upon deck, its violence was such as obliged those on board to jump to the rails and into the sea to escape the flames.—Only the Leon's boat was near enough to render any assistance, and could take but a part, the rest clinging to the raft, with a heavy sea dashing over them, until the return of the boat (about 25 minutes) which had been to the assistance of the long boat, when all were taken off and arrived safe on board the L. as mentioned, A small trunk of the mate's, containing the ship's log-book, was thrown from one of the boats, and several other articles, to prevent her filling. The crew saved nothing at all.—Some of the passengers secured a little baggage by some of the first boats. Two barrels of bread, I believe, were all the provisions saved. I saved most of my papers and a change of dress, which perhaps is a fair average of the effects saved by passengers, wearing at the time my poorest articles of clothing. Those that saved any thing that could be spared, shared it with the crew.

The Minerva was now in one sheet of flames. A ship of 370 tons, containing a large quantity of naval stores, spirits, hay, &c. in the midst of the ocean, on fire, at midnight, exceeded any thing I had ever witnessed before, and was the last scene of a drama, which, Heaven grant, I may never see repeated. But it was a most sublime conclusion, and we should willingly have dispensed with the after-piece, which was to be played by about 70 of us on board a very small Spanish brig, with few provisions and less cooking utensils, sleeping on the deck, exposed to the wet, (it raining every night till we reached Havana,) and few of us who could make ourselves understood by the Spaniards. This was our situation after the wreck until our arrival at this place, on Tuesday, 25th inst. at 10 A.M. the 6th day from the wreck, and 14th from N. Y. We lay at quarantine till the next morning, when we got ashore, where we received every attention from the people of Havana, who expressed the warmest feelings for our misfortunes, and did themselves great credit by the prompt assistance rendered to the destitute, by subscriptions and otherwise, and which, with the aid of our Consul and other Americans in the place, who were very kind, enabled all to pay their passage in the brig Juno,——master, which will sail in a few days for N. Orleans, and to live comfortably while here.

Captain Putnam, officers and crew, received the approbation and thanks of all on board, for the calm but decided measures taken by them for the safety of the passengers and their baggage, to the entire exclusion and loss of their own effects, and imminent risk of their lives. Captain Bernardo de Soto and crew, of the Leon, were very kind, and I hope may be remunerated for the loss of an anchor and cable on our account, and all losses which they may have sustained by assisting the people of the Minerva. I expect to sail on the 2d inst. in the brig Juno, which hope may be more fortunate than the Minerva. Of one thing I am certain, she has no lime on board, and never will I sail again in one that has, one element being quite enough to contend with at once.

Insane Hospital at Worcester. The Massachusetts Yeoman thus notices this important establishment.

The outside of this *stately* buiding is now nearly completed. The building itself is magnificent, and the local situation is beautifut. It is built of brick—the central part four stories high, 76 feet long and 40 feet deep, projecting the width of one room forward of the wings, which are each 90 feet long, three stories high, and 36 feet wide. The central part of the buiding has four large rooms in each story, with wide entryways between them. The front part is designed for the use of the superintendants. The wings have a wide entryway, or narrow hall, running the the whole length of each, with small rooms, or "cells," as they are called, for the maniacs, on each side, 10 feet by 8 with a cast-iron window sash, and a little plank seat fastened in the corner, to each. The whole building is 256 feet long, with a cellar under the whole, divided into many small apartments.—It stands nearly square with the main street, about one hundred rods distant; and when viewed in front from the latter, makes a splendid appearance.

The surrounding scenery is also delightful—the front commanding a full view of the whole village. Directly back of it is the south end of Milestone hill, steep, lofty, and partly covered with forest trees, Half a mile south is another large and beautiful hill, the northern declivity of which is laid out into regular and beautiful fields and pastures, enclosed with handsome stone walls.

If beauty of scenery—abundance of pure air, and a splendid and convenient dwelling, will restore to reason the unfortunate maniacs who may be placed there, we should think this hospital well adapted to the purpose.

There is one circumstance attening the construction of this noble edifice, which should not be lost sight of—it is important on account of the example. The whole work has been performed without the aid, or more properly, without the *obstruction* of *ardent spirits;* and the order and stillness, which prevail among the workmen, are so evident, as to attract the particular notice of strangers, who visit them.

Mount Auburn. The amount paid for choice of lots in the Mount Auburn Cemetery, is stated in the Courier to be $9631-2. The Traveller states that the first choice was bought by S. Appleton, Esq. for $100; second, Benjamin Adams, Esq. $65; several at 30, and a large number at 10 and 15.

Boston and Lowell Rail Road. The Boston Patriot says, that last Monday morning ground was broken by one of the Engineers, near the Black Horse Tavern in Woburn, for the commencement of the Boston and Lowell Rail Road, and the work will be prosecuted with vigor by the Company. Col. Gay, of Vermont, has obtained the contract to level the road, on this section, of four or five miles.

Effects of Fear. The Courier des Etats Unis gives the following account of an experiment said to have been recently made at St Petersburgh. Six condemned criminals were placed in a hospital, and confined in the same rooms which had been occupied by sufferers from the cholera. This fact was unknown to them, and they remained in good health for three weeks, making use all the while of the beds which had been used by those who died of that disease. Their sentence of death was then announced to them, with a promise of pardon, if they would enter a hospital which had been used for the cholera patients, and should escape the malady. They asked nothing better, and were conducted to a place where the cholera had never been. In a few days they were attacked from fear by the cholera. Four of them died—only two survived.

Baltimore.—It is stated in one of the Baltimore papers that of a population of 80,000 souls which that city contains, it is computed that only 20,000 are attached to the regular congregations that assemble for public worship on the Sabbath.

It is stated in the Albany Daily Advertiser, that there are about four hundred licensed venders of ardent spirits in that city, making about one family in twelve engaged in this traffic.

Important Decision.—The Superior Court of New Hampshire, in an action, Heirs vs. an administration, ordered an item of $9, for spirituous liquors, furnished at an auction sale of personal estate, to be struck out of the account. The Court observed, that "it was putting an enemy in the mouth to steal away the brains."

Sheep.—The number of sheep in Vermont is said to be 764,793.

Influenza.—We should not be surprized to know that three fourths of the inhabitants of this city are afflicted more or less with a species of influenza. In most cases it occasions only a slight annoyance, but in others is productive of more serious consequences. The weather, for two or three days past, has been highly favorable to its propagation.—[*N. Y. Jour. of Com.*

The Utica Journal and the Albany Telegraph have been united. The new paper will be conducted by an association of gentlemen, and will be issued at Albany under the name of "Journal and Telegraph."

MARRIAGES.

In this city, on Tuesday evening, by Rev. Mr Parkman, Mr Lawrence B. Johnson to Miss Mary Howe, of Boston.

In Hingham, on Thanksgiving evening, by Rev. Nicholas B. Whitney, Mr Thomas W. Harris, Printer, of Boston, to Miss Betsey S. Hobart, of Hingham, daughter of Mr Bela H.

In Walpole, on the 23d inst. by Rev. Mr Storer, Ebenezer Stone, M. D. to Miss Elizabeth H. eldest daughter of John Hawes, Esq.

DEATHS.

In Salem, on the 25th inst. very suddenly, John Derby, Esq. in the 65th year of his age.

In Cohasset, Mrs Rebecca Bailey, wife of Mr Amasa B. aged 32.

In Providence, Mrs Eliza Chace, wife of Mr Samuel C. Chace, aged 25; Mrs Deborah Ann Holmes, wife of Mr Oliver H. aged 25.

SABBATH SCHOOL CLASS BOOK,
AND
MALCOM'S BIBLE DICTIONARY.

LINCOLN & EDMANDS, 59 Washington Street, Boston, have published the second edition of the Sabbath School Class Book, and the third edition of Malcom's Bible Dictionary.

This Class Book contains copious exercises on the Old and New Testaments, references being made to the Scriptures for answers. There are also numerous useful notes and intermediate questions, doctrinal, practical, historical, and explanatory, for answers to which, references are made to Malcom's Bible Dictionary. The Class Book is constructed on a plan which will facilitate the study of the Bible, and render the service both pleasing and profitable.

Malcom's Bible Dictionary is believed to be the best work of the kind extant, and precisely meets the wants of Sabbath School teachers, Bible Classes, Sabbath Schools, and youth in general. Its object is not to condense the Scripture statements, but to collect information from other sources, and throw light on scriptural subjects.

Both the Class Book and the Dictionary have lately been reprinted in London; and their sale has already been extensive in this country, and they will undoubtedly be demanded in every section of the United States.

Those teachers who wish to examine these works, will be supplied gratis with a copy, by calling on the publishers, Boston.

Price of the Class Book, $1.50 per dozen.
" Malcolm's Dictionary 6,00 "

For sale by D. F. Robinson & Co. and Packard & Butler, Hartford; Elam Bliss, J. Leavitt, and at the Baptist Book Rooms, New York; R. G. Smith, Brandon, Vt.; at the Tract Room, 86 North 5th Street, Philadelphia; Tracy Doolittle, Albany; Bennett & Bright, Utica; and Cushing & Sons, Baltimore.

TRACT No. 54, *(First Series,)* A. U. A.
Just published at he Depository, 141 Washington-Street, Tract No. 54 of the first series of the American Unitarian Association, being "Mr Tuckerman's Eighth Semi-annual Report of his Service as a Minister at Large in Boston." pp. 48. GRAY & BOWEN.
Dec. 3.

NORTH AMERICAN ARITHMETIC, 1st Part. LINCOLN & EDMANDS have constantly for sale, a supply of this fascinating and instructive little work. It should be used in every primary school, as it is found by experience that young children pursue arithmetic with more pleasure than any other study. Wherever the spelling book is used it should be accompanied with the North American Arithmetic. It is used in all the public schools in Boston, as soon as children can read.

COX'S FEMALE SCRIPTURE BIOGRAPHY. This day published by LINCOLN & EDMANDS, in 2 vols. 18 mo. with elegantly engraved frontispieces, *Cox's Female Scripture Biography,* comprising all the prominent characters in the Old and the New Testament, and presenting a fund of practical information, which cannot fail most deeply to impress the reader. Dr Cox's style is peculiarly attractive, and will interest persons of taste—and his reflections are so truly religious, that they cannot be read without benefit. Young ladies in particular, are invited to peruse the works, and Sabbath School Librarians. Nov. 26.

BOARDS, &c. PLANED.
Boards and Plank of hard Southern Pine, or of White Pine—furnished to order, ready planed, (by steam) tongued and grooved if required—of as good quality and at a lower rate than they can be otherwise procured. Orders received at No. 65 Broad Street,
Nov. 5. by E. COPELAND, JR.

CHEAP EDITION OF BAXTER'S CALL.
LINCOLN & EDMANDS have just published a second edition of *Baxter's Call* in a cheap form adapted to those who procure them for charitable distribution. It is a neat volume in 18mo. with muslin backs. Price $2 per dozen Oct. 29.

LONDON POLYGLOT.
MUNROE & FRANCIS have received, and offer at the low price of TWO DOLLARS. bound in elegant goatskin morocco, stamped and gilt, *Bagster's English Version of the Polyglot Bible,* with a copious and original selection of References to parallel and illustrative passages, exhibited in a manner hitherto unattempted. The paper on which these Bibles is printed was made expressly for the purpose, being thin, strong, and of a color to shield the eyes from injury while reading—whereas the fine editions printed in this country, dazzle the eyes so much as to unfit them to read for any length of time. Also,
Complete sets of *Percy's Anecdotes,* in 40 numbers, with elegant plates, at the low price of 15 dollars. These books were published in London at 2*s.* 6*d.* sterling per number. 6tis. Nov. 12.

DEANE'S HISTORY OF SCITUATE, Mass. from its first settlement to 1831, just published. The Christian Registar in noticing the above, remarks:—"The work will undoubtedly be numbered with the most full and satisfactory, that have yet been contributed to the topographical collections of N. England." "In addition to this general history are given, 'Family Sketches' in an alphabetical series, of all the early settlers of Scituate."
Published and for sale at the Bookstore of JAMES LORING, No. 132 Washington Street. Nov. 18.

LETTERS TO A DAUGHTER.
JUST published and for sale by LINCOLN & EDMANDS, 59, Washington street, Letters on practical subjects to a Daughter. By Wm. B. Sprague, D. D., Second edition.
☞ Young Ladies are in many places, establishing Social Libraries—and Sprague's Letters should occupy a prominent place in every collection for the benefit of Young Ladies. Dec. 2.

LECTURES TO YOUNG PEOPLE.
JUST published, and for sale by LINCOLN & EDMANDS, 59, Washington street—Lectures to Young People. By Wm. B. Sprague, D. D., with an introductory Address. By Samuel Miller, D. D. second edition.
☞ Every Young Person should possess himself of these valuable Lectures, as they appropriately enter into the circumstances and duties of the Young, and are calculated to fix early in the mind, those inestimable Christian principles, which will exert the most happy influence on the future course of life. Dec. 2.

WELLS PRINTING PRESS.
FOR sale a good *Wells Printing Press*—the Platin of which measures 29 1-2 inches by 20 1-2. It is in good working condition and sold for no fault. Apply to J. G. Rogers at the Boston Type and Stereotype Foundery 39 Congress street. Nov. 4.

PECK'S GUIDE TO EMIGRANTS.
LINCOLN & EDMANDS have just published, A Guide to Emigrants, containing valuable information relative to the Western States, by Rev. John M. Peck, of Rock Spring, Illinois. Mr. Peck's long residence at the West, and numerous journeys as an Agent for the Bible Society and other benevolent institutions, particularly qualify him for furnishing the most valuable information in relation to this interesting portion of our country; and every person who feels an interest on the subject, will not fail to possess himself of this interesting companion. Nov. 25.

FENELON ON EDUCATION.
A Treatise on the Education of Daughters. Translated from the French of Fenelon. Just received and for sale by LINCOLN & EDMANDS.

CHRISTIAN OFFRING, for 1832, with elegant engravings, for sale by JAMES LORING, 132, Washington-st. This annual, beautifully bound in embossed leather, is enriched with the original contributions of our own countrymen, besides fine specimens of English authors.
As above, the American Almanack, for 1832.
Nov. 25.

SELECTED POETRY.

[From the Sabbath School Instructer.]

THE MOTHER.

"It may be autumn, yea, winter, with the *woman*; but with the *mother, as a mother*, it is always spring."
—*Sermon of Rev. Thomas Cobbet, preached at Lynn, Mass.*, 1653.

I saw an aged woman bow
To weariness and care;
Time wrote his sorrows on her brow,
And in her frosted hair.

Hope from her breast had torn away
Its rooting scathed and dry--
And on the pleasures of the gay,
She turned a joyless eye.

What was it, that like sunbeam clear,
O'er her wan features run,
As pressing toward her deafened ear,
I named her absent son?

What was it?—Ask the mother's breast,
Through which a fountain flows,
Perennial, fathomless, and blest,
By winter never froze.

What was it?—Ask the King of kings,
Who hath decreed above,
That change should mark all mortal things,
Except a mother's love.

Hartford. Conn. L. H. S.

THE PARTING.

Addressed to a lady on occasion of her marriage,
BY HUGH PETERS.

The bark is out upon the sea,
She leaps across the tide;
The flashing waves dash joyously
Their spray upon her side;
As if a bird, before the breeze
She spreads her snowy wings,
And breaking through the crested seas,
How beautiful she springs.

The deep blue sky, above her path,
Is cloudless, and the air
The pure and spicy fragrance hath,
Which Ceylon's breezes bear—
And though she seems a shadowless
And phantom thing, in sport,
Her freight I ween is Happiness,
And heaven her far-off port.

Mild, fearful eyes are gazing now
Upon that fleeting ship,
And here, perhaps, an ashy brow,
And there a trembling lip,
Are tokens of the agony—
The pangs it cost to sever
A mother from her first born child—
To say—farewell, forever!

And they who sail yon fading bark,
Have turned a yearning eye
To the fair land which seems a line
Between the sea and sky.
And as that land blends with the sea
Like clouds in sunset light,
A soft, low voice breathes on the wind,
"My native land, good night!"

And they who stand upon the shore,
And bend them o'er the sea
To catch the last faint shadow of
The shrouds' dim tracery—
I ween if one could hear the sigh,
Could catch the mother's tone,
He'd hear it say—"good night, good night,"
"My beautiful—my own!"

The ship is gone, lost to the eye;
But still a freshening breeze
Is o'er her wake, and drives her on
Through smooth and pleasant seas.
Right onward, thus, she will dash on,
Though tempests shake the air,
For hearts that fear no ocean's wrath,
I ween will aye be there.

* * * * * * *

That sea is life—that bark is but
The hopes of wedded love;
The wind, which fills its swelling sails,
I trust, is from above.
And ever may its progress be
Through summer seas right on,
Till blended with Eternity's
Broad ocean's horizon.

MISCELLANEOUS.

"FEW WORDS ON MANY SUBJECTS."

From this new little book, with this significant title, some extracts from which were given in our last Register, we copy the following remarks. They suppose, as our readers may perceive, a state of society, as in Great Britain, somewhat different from our own; but they admit of a general and useful application.

RELIGION OF THE PEOPLE.

In spite of all the zealous wishes and efforts of the most pious and laborious teachers, the religion of the bulk of the people must and will ever be little more than mere habit, and confidence in others. This must of necessity be the case with all men, who, from defect of nature or education, or from other worldly causes, have not the power or the disposition to think; and it cannot be disputed that the far greater number of mankind are of this class. These facts give peculiar force to those lessons, which teach the importance and efficacy of good example from those who are blessed with higher qualifications; and they strongly demonstrate the necessity, that the zeal of those who wish to impress the people with the deep and awful mysteries of religion, should be tempered by wisdom and discretion, no less than by patience, forbearance, and a great latitude of indulgence for uncontrollable circumstances. They also call upon us most powerfully, to do all we can, to provide such teachers, and inspire them with such principles, as shall not endanger the good cause by overearnest efforts to effect more, than, in the nature of things, can be done; or disturb the existing good by attempting more than will be borne, or by producing hypocritical pretences of more than can be really felt.

In illustration of my first position, I will narrate the following anecdote, on the faith of a most worthy friend, a minister of our national Church.

Walking from Church after service, with an industrious laborer, who was always a constant attendant, his Minister said to him, "Well, Master Jackson, Sunday must be a blessed day of rest for you, who work so hard all the week; and you make a good use of the day; for you are always to be seen at Church." "Ay, sir, it is indeed, a blessed day. I works hard enough all the week; and then I comes to church o'Sundays, and I sets me down, and lays my ligs up, and *thinks o'nothing*."

Such was the religion of this worthy man, and such too often is the religion of men of of his station.

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CHRISTIAN HUMILITY.

Of all the professors of the religion taught by Jesus Christ, those who discharge the offices of the Church, as its ministers, are obviously most peculiarly called upon to exhibit themselves patterns of all Christian virtues. That they are merely human, of the same passions, and subject to the same trials, as their fellow men is perfectly true; and this truth imposes upon them the duty of greater watchfulness, and more vigorous resistance to the human impulses and temptations which arise within them, and without. For the *voluntary* vows and duties which they have taken upon themselves, render them less excusable than others, because they are voluntary; whilst they confer on them no exemption from human desires and suggestions, and no defence against them.

The first and most distinguishing Christian virtue, the most peculiarly fitting in a Christian minister, and most essential to his claim to that sacred character, is personal humility,—real humility of soul, felt and cherished in the inner heart, not merely assumed in outward demeanor, and called *condescension*. For that word, as now understood, conveys a sense of superiority; and where that is felt, humility is a stranger.

"Learn of me," said their divine Master, "for I am meek and lowly in heart."

The author, having then adverted to the high temporal distinctions of many of the established clergy of England, and their danger of losing amidst secular grandeur, wealth and power, the spirituality of their office, thus proceeds,—

It is indeed a matter of serious import for all men who take upon themselves the character of Christian Ministers, to see these things in a correct light. Worldly motives may have much share in leading them first to assume this office. But they greatly mistake, if they think that they can safely allow themselves to be led by worldly motives and feelings, to overlook the higher duties which belong to it, and the eternal reckoning which will, some day, be required of them. Nay, a day of reckoning may come even in this world. If these things be too much and too long forgotten; if the pride of worldly station and lofty pretension be too much and too long loved and cherished, the day of humiliation may come in an hour and a manner as little wished, as expected.

These are not the warnings of a hostile mind. It is not "an enemy who has *said* this," but a sincere and steady friend, well-wisher, and supporter of our national Church, —yet one who is not a blind observer, or an obsequious flatterer.

Let those then who confess that their duty is to preach humility of heart, be the foremost to exhibit it in their own conduct, and to feel it in their own souls,—deeply, sincerely, constantly. Let them remember that those men were Pharisees,—Pharisees, strongly cursed by Christ,—who "loved the chief seats, and greetings in the market place."

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PERSONAL CHARACTER OF PUBLIC MEN.

To maintain that no man whose personal character is defective, can safely be trusted in a public capacity, would certainly be going too far. For undoubtedly there have been men in whom many grave personal demerits have been notorious, who have yet well demeaned themselves as depositaries of public trust. But these cases are truly the exceptions to the just rule of judgment; and from which the rule is not by any means to be taken.

Obviously character is the best test of worth in any servant, whether for private, or for public trust. The man who is known to have shown himself upright and just in all the relations of private life, must be far better entitled to our confidence, than one who has been found wanting in private trials. Declarations or insinuations of superior public virtue, and all the higher pretensions, of which aspiring popular orators are so lavish, can never be tried by any better test, than the demeanor in the connexions and engagements of private station. When that has been marked by debauchery, dishonorable actions, deceitful contrivances, or any other immorality, it is absolute madness and folly, to understand any public professions but as the cloaks, under which it is sought to accomplish some private designs of personal aggrandizement, or some mischievous ends. That such actually are very commonly the objects of popular pretenders, (whether self-elected into notice, or otherwise elected,) is notorious to every observant man; from the experience of the end to which all their pretensions come, when favorable opportunities offer, and of the calm termination of all their clamorous energy, whenever they can secure the possession of some of those honors or indulgences, which their former life has been spent in reviling.

It is not contended, that a clever State servant or watchman should be absolutely rejected for bad private character. But certainly a man of bad private reputation ought to be used like a broken and slippery tool, cautiously and with constant distrust.

IMPRISONMENT FOR DEBT.

The following letters from respectable clergymen of our city on the subject of Imprisonment for Debt, were written in reply to a request of of a committee of Boston citizens that they would make known their opinions on the subject. We give them in the order of their dates.

Boston, Nov. 7, 1831.

GENTLEMEN,—In reply to your note of the 3d instant, allow me to say, that, in the month of April of the last year, at the request of Mr. Dwight, Secretary of the Prison Discipline Society, I gave him my sentiments on the subject of imprisonment for debt. An extract from the note I then addressed to him is published, with the initials only of my name, on the 383th page of the Fifth Report of the Managers of that Society. In that note I addressed a few facts, and stated some of those which I conceived to be first principles, on this subject. These I will not here repeat. But, the sentiments I there expressed, I still retain, and with increased conviction of their truth, I have, indeed, an abhorrence of the law, which justifies this practice. It is a law, which commits to the petty creditor a most arbitrary power over the petty debtor; and a power, too, which not only may be, but is abused, to the purposes of a most cruel injustice, and a most heartless tyranny. I refer to the tyranny of gratifying every low passion which is excited against a debtor, who may not be able to pay a debt on any day on which payment may be demanded, by committing him to prison; and to the injustice of making up the loss of small debts, by requiring prices for articles, which, as far as may be, will reimburse the creditor for the losses he has so sustained. Take away the power of imprisonment for small debts, and credit will be granted to those who are disposed to incur these debts, only where a confidence is felt that payment will be made. It may be thought, indeed, that some of the virtuous poor may thus be exposed to greater suffering. I think otherwise. You will thus break up that dependence which is now felt, to a great extent, of the poor debtor upon his creditor; a dependence which, in no small degree, relaxes the spirit of industry which leads to many subterfuges, and to much falsehood; and which, I believe, entails poverty on families, from which they might often be rescued, if it were felt by them that they must earn their daily bread, and pay for it, before they can obtain it. There are those who would not be idle, even if it should be required of them to pay for the privilege of working. But, that the capacities of most men for self-support may be effectually called forth, and exerted, the necessity of thus exciting them must be strongly felt; and whatever represses, or enfeebles the feeling of this necessity, in the same degree tends to the increase of pauperism, and its attendant evils. Is it not a plain matter of fact, and of common sense, that, as long as the idle, the intemperate, and the improvident can live upon credit, or by any other means than their own labour, they will continue to be idlers, and intemperate, and improvident? I have hardly thought upon this subject, except in connexion with the poor, to whom I minister.—But here I see, with equal clearness, the great and complicated evils which result from the dependence to which I have referred, of the debtor upon his creditor; and, the baseness of the principle which authorizes imprisonment for debt, of which the creditor never would have taken the hazard, if the law had not given its sanction to this principle. The operation of this principle, with respect to the poor, I believe, indeed, to be altogether evil. I doubt whether it restrains one of them from incurring a debt; while, by increasing the facility of obtaining credit, it increases the number of those, who, first learning to live upon credit, rather than by labour, become confirmed idlers; are soon the victims of their vices; and, by falling into abject pauperism, become wholly dependent either on public, or private bounty. I am not sure, whether an immediate effect of the abolishment of imprisonment for debt would not be, the appearance among us of an increased number of paupers. I suspect that this would be the case. But this evil would be partial and of short duration, while the good to be looked for would be great, and permanent. Nor can we hope to obtain a remedy for any great evil, but at the cost of some inconvenience, and perhaps of some suffering. The virtuous poor, however, I am quite certain, would seldom or never suffer by the change. Credit they must sometimes have, and their characters will obtain it for them. And in regard to the vicious, even if none of them should thus be made industrious, frugal, temperate and provident, we may at least reasonably hope that their children, in these respects, will be better than their fathers.

One word of the unequal, and therefore grossly unjust bearing of the law which authorizes imprisonment for debt. I feel constrained to express my unqualified indignation of a principle, under the influence of which the poor, who would, but cannot pay, are incarcerated like felons for a debt of a few dollars, while men, who, by systematic and the grossest frauds, after having acquired credit for tens of thousands of dollars, "fail," as the expression is; compound with their creditors for a few cents on a dollar; obtain a discharge from all obligation of further payment; at once resume busines upon an increased scale, and with increased boldness of speculation; again get possession, to a very large amount, of the property of others; "fail" again; again adjust all their concerns with their creditors; and are then not only men of fortune for life, and able to live as many of the honest and industrious, who have never met with any considerable reverses, cannot live; but can defy the law, and laugh at prisons, and leave an ample inheritance to their children. I would say then, let the laws ferret out the fraudulent in all the labyrinths of their knavery; and, let them punish fraud in him, be he whom he may, who shall be proved to be guilty of it. But let not honesty be confounded with dishonesty. Let not real inability to pay a debt, where there is will to pay it, be accounted, and treated as a crime. Let not a net be spread for the poor through the meshes of which the most dishonest of the rich may escape, and be secure. However wise a law may be in the general principle on which it is founded, it is still unjust, in proportion to the inequality of its bearings on the natural and necessary divisions of society. The law which authorizes imprisonment for simple debt, however, and especially without a trial before a jury, is iniquitous as well in the general principle which supports it, as in the inequality of its operations. I shall therefore be among those who will hail the day, when imprisonment for simple debt shall be abolished; and, still more, when an equal, and just system of regulations respecting bankruptcy, shall be established throughout our country. Respectfully,

J. TUCKERMAN.

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Boston, Nov. 10, 1831.

GENTLEMEN,—I have long been of opinion, that the law, authorizing imprisonment for debt, ought to be abolished. Its existence in our Statute Books is not at all in accordance with the enlightened and liberal views of the age. It is unjust and impolitic. It makes no distinction between misfortune and crime. It dooms the industrious and upright, to the same punishment which it assigns to the idle and fraudulent. It exposes the virtuous but unfortunate debtor to the influence of corrupting associations, and inflicts on him a feeling of degradation, from which he seldom recovers. And he does not suffer alone. His unoffending wife, and his helpless children, not only feel that their accustomed means of obtaining food and raiment are cut off, they also feel that in his incarceration they are disgraced.

But the law imprisoning men for debt, is not less impolitic, than oppressive and unjust. The imprisonment of a poor man may gratify the malice of a disappointed creditor, but it deprives the debtor of all power to discharge his obligations.—In the possession of his liberty, he might eventually have paid his debts, but no one can expect him to do this while he is sentenced to idle away his time in a jail.

These are my views of the injustice and impolicy of imprisonment for debt. I therefore sincerely hope, that your efforts to abolish the present law on this subject will be completely successful.

Should it be asked, are the claims of creditors to be disregarded? I would reply by no means.—No sympathy for the debtor, should lead us to forget the just rights of the creditor. He who is insolvent should be required under oath to make an entire surrender of his property for the equal benefit of all his creditors, and if he refuse to do this, or it should afterwards be found that he had secreted any portion of his property, then he ought to be punished for fraud. In proportion to the mildness with which the law deals with the unfortunate, should be its severity on those, who are convicted of dishonesty.

It has been said, "were imprisonment for debt abolished, it would be injurious to the poor; because, traders would not trust them, and hence they would live from week to week with great difficulty." It is believed that this reasoning is more plausible than correct. At first the refusal of trust, to the degree which has hitherto been obtained, would occasion some embarrassment, but ultimately, it would be greatly for the benefit of the poor and laboring classes of the community. Many would be induced by the diminution of credits to be more select in their purchases, and more provident in their habits. They would also become more independent, and be able to purchase their goods under far more favorable circumstances than they can do under existing arrangements.

Whatever view I take of the subject, I cannot but hope, that this relic of a despotic age, may speedily be removed from a land which boasts of its freedom, and that hereafter it may only be known as a part of history, that for a long period, the most virtuous citizen, if unfortunate, was liable to imprisonment according to law.

I am, Gentlemen, Respectfully Yours,
DAN'L SHARP.

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Boston, Nov. 11, 1831.

GENTLEMEN,—I cheerfully comply with the request, which you have so politely made, that I would express my opinions "upon the subject of imprisonment for debt."—I have not thoroughly examined this subject, in its various relations to the laws; to Constitutional principles, and to political economy; and do not, therefore, feel myself entitled to speak as confidently as it might become some other gentlemen to utter these opinions. But as a citizen, and as a minister of religion, I may be supposed to have formed a judgment on the subject; and if a frank expression of that judgment can serve the cause which you are aiming to promote, and which so vitally affects the happiness of the community, it gives me pleasure to offer it.

Permit me to say, as a preliminary remark, that I regard the duty of every man to pay his debts as imperative, provided that he possesses the means of payment; or that by any proper efforts he can obtain those means. No laws can, in my judgment, absolve any man from the moral obligation to pay his debts. Every debtor, then, is bound to surrender all his property to his creditors; and if that is insufficient to satisfy their just demands, he is further bound to make every reasonable endeavour to obtain the means to satisfy them.

The laws ought, consequently, to be so constructed, as to compel the debtor, if necessary, to surrender all his property. An attempt to conceal it, or any part of it, is a fraud, which deserves punishment. The difficulty of framing and executing laws, which shall effectually prevent fraudulent concealments of property, is, I suppose, the greatest, if not the only one, which embarrasses this subject. But no laws operate with perfect efficacy to accomplish the proposed ends; and it ought not to be presumed, that laws respecting the property of insolvent debtors would be ineffectual, before the experiment has been fairly made.

If all the property of the debtor be honestly surrendered, and supposing the debts were contracted without any fraudulent intent, imprisonment for debt is, in my judgment, *unreasonable* and *unjust*.

It is *unreasonable*, because the debtor is thus deprived of all power to obtain the means to pay his debts. He can do nothing for the benefit of himself, his family, or his creditors. Shame, suffering, and injury incalculable are thus inflicted, without one item of gain to any one. If the imprisoned debtor were paid for his sufferings and loss of liberty, he might thus acquire something for his family and his creditors. If he could obtain some profitable employment in prison, he might, in time discharge his debts. But to confine him, without the possibility of earning a dollar, without any compensation for his time, his loss of liberty, and the sufferings of himself and family, nay, without furnishing him even with the bread which must sustain his life in his confinement, is so *unreasonable*, that it seems surprising, that a civilized community has ever permitted it. The creditor takes a man who possesses nothing, and confines him where he can earn nothing, while his family if he has one, must subsist on charity, or incur additional debts; and all this is done, by the creditor, with the ostensible purpose of forcing the debtor to pay him! The statement of the case is sufficient, to exhibit its utter absurdity, to say nothing of its cruelty, and its manifold injuries to individuals and to the community. The custom among some ancient nations, of allowing the creditor to sell the debtor and his family as slaves, was, in some respects, less unreasonable, than imprisonment for debt; and I doubt not, in many cases, produced less misery.

But imprisonment for debt, under the circumstances which I have supposed, is not only unreasonable, but frequently *unjust*. It is a violation of the great principle, which lies at the foundation of all justice, that punishment is due to guilt alone. No innocent man can justly be punished. But the honest debtor, who has yielded to his, creditors all his property, is, in this respect an innocent man. Imprisonment is, in all cases a punishment, and under many circumstances, a most dreadful punishment. The imprisonment of such a debtor, then, is the punishment of a man who has committed no crime against society. Justice, reason religion, condemn it. The spirit of our Constitution condemns it. The universal sentiment of mankind will, at no distant day, pronounce a decisive sentence of condemnation.

That your labours, Gentlemen, may contribute to hasten the desirable result, is the sincere wish of

Your obedient servant,
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